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Affectionate communication in close relationships

Colin Hesse

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Chapter 7, 'Legality And Language As Cultural Weapons,' talks about how right-wing politicians are fighting to make English the only official language in the country and how the Latino community is considered a security threat. The conspiracy theory that Muslims were disguising themselves as Central Americans and Mexicans and how Muslims are recruiting them into terror groups is constantly reiterated by the right-wing media. The chapter explains how the legal nonexistence of illegal immigrants is a state of subjugation, as they are forever stuck in low wage jobs, cannot afford housing, healthcare, education, devoid of other human rights, as they attempt to remain invisible to hide from ICE. They lack legal recognition, are physically present, but socially and politically inactive.

Chapter 8, 'Hope For The Dream Chasers,' highlights the role of Hollywood celebrities in illuminating the plight of illegal immigrants, the role of the 60 sanctuary cities, and the progressive attitude of the Millennial and Generation Z, towards cultural accommodation, which may change the political landscape. Tirman also argues that as long as the U.S. is economically more stable than Mexico and Central America, there will be unauthorized immigration and its resistance will continue.

Throughout the book, Tirman has backed his statements with his interviews with legitimate sources, research and data from think-tanks, whilst discussing all the major counter-arguments. Though the book scrutinizes various arguments of the left and the right regarding immigration and its effects, he could have delved into how the demonization of immigrants has also impacted the legal immigration process and the lives of legal immigrants.

The only quibble with this book is that there is frequent use of Spanish terms, and the meaning of all the terms have not been provided, which is cumbersome for those who do not have basic knowledge of the language. The target audience for this book would be undergraduate journalism students, who want to cover political journalism, as it provides the basic foundation to discern why the immigration debate will continue to dominate American politics.

References

Thompson, D. (2018, February 2).How Immigration Became So Controversial. *The Atlantic*. Retrieved February 2, 2018, from https://www.theatlantic.com/politics/archive/2018/02/why-immigration-divides/552125/

Sanjana Pattabi Raman
Indian Institute of Management Bangalore
sanjanaraman21@gmail.com

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Affectionate communication in close relationships, by Floyd, K., New York, Cambridge University Press, 2019, 283 pp., (hardback) ISPN-13: 978-1-108-47058-2

It has been 13 years since Kory Floyd published his initial monograph on affection, both summarizing the field of affection research and explicating his seminal theory on affectionate communication, Affection Exchange Theory (AET). That monograph served as the foundation of the study of affection for the subsequent years, having been cited over 200 times in the interim. That amount of research merited an updated review, and Floyd answers this call with his 2019 monograph on affectionate communication in close relationships.

The current book is a comprehensive overview of the research on affection and affectionate communication, informing the reader both on where we currently are and where we still need to go. He accomplishes this task through several main themes, including summarizing a) the definitions of both affection and affectionate communication, b) the theories used to study affection, c) the various methods scholars are studying both the encoding and decoding of affection, d) the links between affection and biopsychosocial wellness, e) the risks of affection, and f) the future of affection

research. A reader of the text will leave the book with a clear understanding of both the research findings and the theoretical explanations for those findings.

Floyd also accomplishes the somewhat daunting task of presenting an updated text that truly stands apart from the 2006 monograph. These key updates are apparent throughout the manuscript, though I can only highlight a few of them in this review. First, Floyd overviews newer operationalizations of affectionate communication, including the General Affection Questionnaire and the Grandchildren's Received Affection Scale (54–55). He puts together much more extensive summaries on the links from affection to both mental and physical health, with examples such as the link between the reception of hugs and susceptibility to illness (189) and additional correlations between affection and loneliness (165). Floyd is able to discuss newer research methods such as genetic research linking affection to the oxytocin receptor gene (OXTR) (66), electroencephalography research on right versus left prefrontal cortex dominance (70), and functional magnetic resonance imaging research observing brain activity while someone was holding their spouse's hand (163). The book also gives the reader information on some of the newer research tracks on affection, including large sections on deceptive affection (202–206), affection deprivation (206–209), and excessive affection (209–210).

Finally, Floyd is able to take a step back and assess some of the current limitations of the field. He does this initially to his theory, stating that AET does not make predictions regarding, "the specific pathways through which affectionate communication contributes to physical well-being." (219). AET predicts using general markers like the body's overall system for stress, instead of more specific physiological markers. Floyd moves on to the body of research, and I would focus on his limitation revolving around the lack of affection interventions (223). I will discuss this later, but there is certainly an argument that the field needs more interventions developed to improve individual biopsychosocial wellness.

The book has several strengths. First, while the book is mainly targeted to a graduate level audience, I found the book to be easy to read. Floyd is skilled at organizing his thoughts and communicating complex theories and findings regarding affection (especially those dealing with psychophysiological research) in a way that a nonexpert can follow. Second, the book is one that scholars can use as a general resource on the affection research, to the point that Floyd includes several results tables from key affection studies. This helps the reader see the data while Floyd is elaborating on the meaning of the data. Third, while our field can suffer at times for being overly insular, the book is truly interdisciplinary. In fact, I would say that Floyd does not privilege his own work in the book, spending large chunks of the text overviewing studies and theories that come from across the social sciences. Thus, the reader ends the book with an understanding of affection as defined by the social sciences, not simply an understanding as defined by Floyd and other communication researchers. Fourth, Floyd tackles the arguments surrounding the "nature vs. nurture" debate head-on. Instead of claiming that one answer is preeminent, Floyd overviews research that shows how both potentially matter in terms of why and how affection relates to wellbeing. This is true with large sections of psychophysiological research and a key section on how cultural differences play into affectionate communication (81–87). Floyd paints a more complex picture of affection that includes elements of both nature and nurture, along with discussing at the end the weaknesses of what we don't currently know about the pathways by which affection leads to healthier outcomes.

In summary, Floyd's book is a wonderful contribution to the field and should be added to the library of any researcher that wants to study affection and any graduate class that wants to focus on affection. It gives affection researchers a clear idea of the present state of the field and several ideas about where the field should go next. If I had any ideas for improvement in the book, they would entail wanting to hear more from Floyd regarding those next paths, especially concerning specific interventions. As the initial pioneer in the field, along with the creator of AET, it would be helpful to hear more from him regarding potential ways that affection research could be used in a practical, therapeutic sense, dealing with some level of biopsychosocial wellness. That doesn't take away from my enjoyment of the text, but I would have liked to read more from him in the final chapter

surrounding that question. Overall, I heartily recommend the book and look forward to where the field of affection continues to go until Floyd writes his next summary.

Colin Hesse
Communication, Oregon State University, Corvalis, USA,
colin.hesse@oregonstate.edu

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What democracy looks like: The rhetoric of social movements and counterpublics, edited by C. R. Foust, A. Pason, & K. Z. Rogness, Tuscaloosa, AL, The University of Alabama Press, 2017, pp. 296, $34.95 (softcover), ISBN: 9780817358938.

It's the tale of two theories: social movement and counterpublics. While both theoretical grounds have populated communication journals and prompted exploration into the rhetorical work of social change, there has been a noticeable gap separating both these theories and the scholars who gravitate towards one or another. Editors Christina R. Foust, Amy Pason, and Kate Zittlow Rogness recognize this gap and attempt to build a bridge in their edited volume, *What Democracy Looks Like: The Rhetoric of Social Movements and Counterpublics*. Building on the work of a National Communication Association 2011 pre-conference workshop, this book attempts to explore and integrate the two concurrent strains of social change scholarship, seeking to address the question: "what *really* is the difference between social movements and counterpublics" (p. 2)? This edited volume provides scholars of social change with a web of individual works that elucidate the ways social movement and counterpublic theories can either be more or less appropriate for a particular study, how they might come together, and how they might move forward in light of twenty-first-century contexts. For both new communication scholars and those well established, *What Democracy Looks Like* is both a foundational *and* innovative volume will allow readers to review, reflect, and perhaps even reposition their understanding of counterpublic and social movement studies.

Beginning with a disciplinary overview of counterpublics and social movements, editors Pason, Foust and Zittlow Rogness discuss the disparate disciplinary emergences of each theoretical position. For example, they succinctly offer some distinctions: "social movement often reflects the kinship between sociology and communication, while counterpublic theory tends to link our field to literary and political theory" (p. 1). However, the editors also assert that both paradigms hold consistencies as well, as social movement and counterpublic theories concurrently deal with four major research problems: 1) clash/ing of discourses, 2) collective identity, 3) rhetorical form and style, and 4) the ends of social change. In delineating these four intersecting interests between social movement and counterpublic scholars, Pason, Foust, and Zittlow Rogness attempt to bridge some of the key tensions that have historically separated the two bodies of literature in our discipline. Each of the authors in the following chapters deal, in some way, with these tensions. In doing so, the book boldly attempts to both bring together the theoretical underpinnings at the same time it hopes to make distinctly clear each theory's role within the body of social change scholarship.

The first major section of *What Democracy Looks Like* reviews previous foundational scholarship with a critical eye, determining which former research questions, disciplinary roots, or discussions may help inform the future productive path for scholars of social change. Chapters one and two focus on the roots of social movement theory, with Raymie McKerrow putting into conversation the functionalist and meaning-centered frameworks foregrounded by Simons and McGee. Building on McKerrow's call to bridge the two frameworks by compromising some of the rigidity of the functionalist approach, Christina Foust argues that our attempts to move past